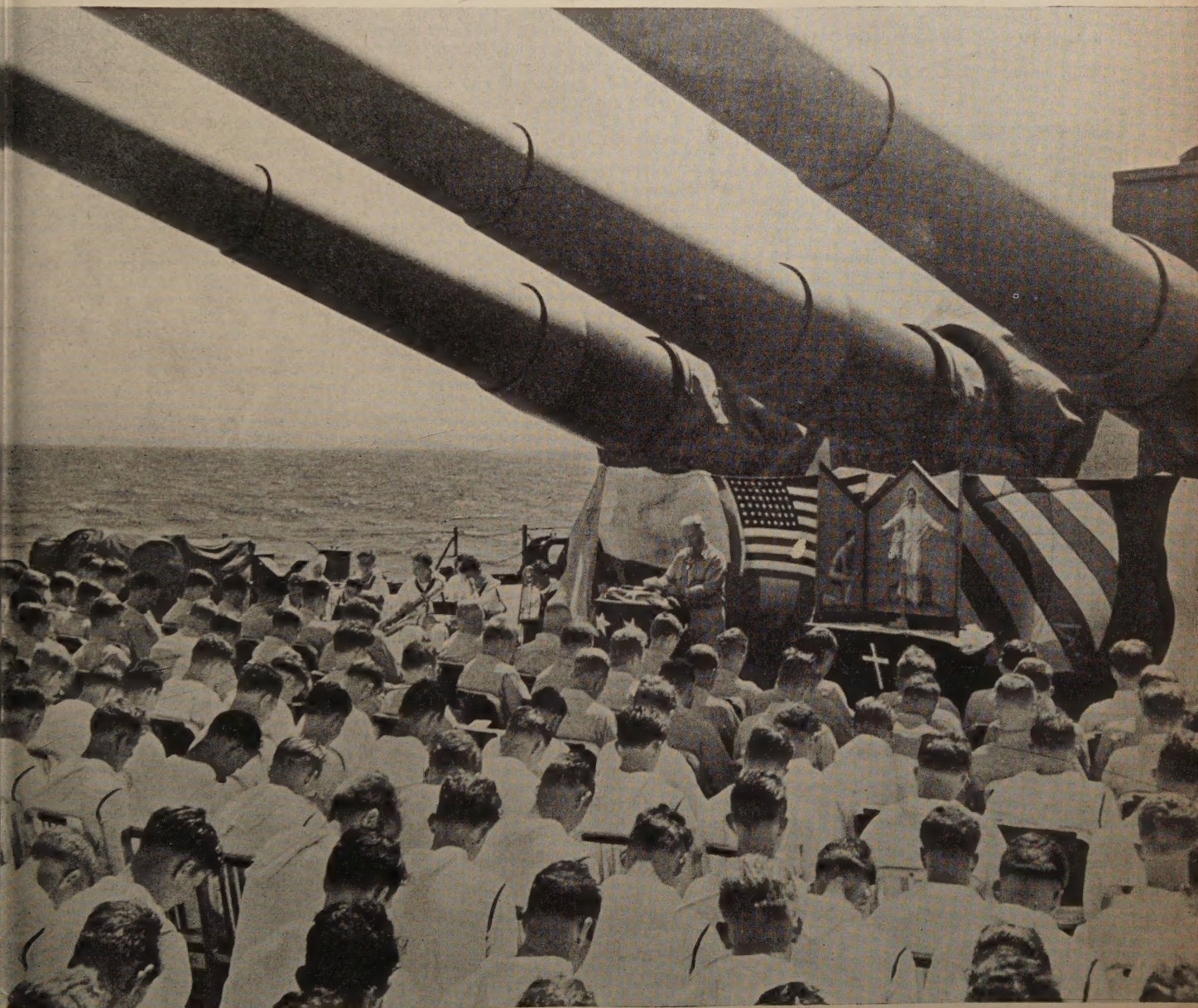


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Wide World, From U. S. Navy.

Church-State Relations in Russia

News

Page 7

FOR THOSE WHO DIED RECAPTURING GUAM

Chaplain N. D. Lindner, rector of St. Mark's, Islip, L. I., officiates at a memorial service on one of the Navy's newest battleships for shipmates killed by enemy air forces off Guam.



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The Living Church

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LETTERS

The Ministry of Chaplains

TO THE EDITOR: I write to express my appreciation of your editorial headed "You Can't Sell Babel" in your issue of July 30th.

Your statement on this most important matter is fair and open-minded and is also firmly loyal to the principles of the Christian religion to which all of us in this Church, both clergy and laity, are pledged and committed. You quite rightly express sympathy with the open letter of the four Missouri clergymen and your agreement with much that they say, and at the same time you point out the fundamental weakness of their proposal.

The strength and power of the work of the Roman Catholic chaplains, to which these four clergymen refer, lies in the fact that, while they minister gladly to all the service men under their care, they preach the truth, as they hold and believe it, clearly and definitely and do their work with unashamed loyalty to the Church of which they are priests, for which we say all honor to them. Will anyone say that it is impossible for our chaplains in the armed forces to do likewise? I can bear witness, from their own letters, that many of our chaplains are doing this, and wherever they are so doing they send most heartening reports. An interdenominational movie, if its content could be agreed upon and wisely arranged, might be helpful, but to imagine that this would in any real degree meet the spiritual needs of the men and women in our armed forces would be pathetic indeed. The true course for our chaplains is to minister gladly to all, so far as this is possible, and to do this with full loyalty to the Gospel of Christ and His Church "as this Church hath received the same." From my own experience as a chaplain in the former World War and from the many letters which I now receive, I believe that wherever this course is followed the work of our chaplains meets with deep response and is welcomed and appreciated both by officers and men and by all concerned.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

TO THE EDITOR: On behalf of my three colleagues, I am writing to say that we appreciate the notice given to our open letter to the Army and Navy Commission. We also appreciate your editorial comment, although we must disagree with its major theme. We are at one in the realization that the disunity of American Protestantism is at the root of the problem.

In this suggestion of ours, however, we are not interested in controversy. We are interested in promoting something which is practical. Regardless of theological claims, it is self-evident that Episcopalians serving as chaplains in the armed forces are Protestant chaplains, and as such they are expected to minister to Protestants. It is also self-evident that our real work must be done in this setting, as far as reaching men is concerned.

I served for one year as "civilian chaplain" to an Army Air Corps College Training Unit at Springfield College, Springfield, Mass. There were 500 men in that unit most of the time, and of that number at least 350 were Protestants. Even in a college unit, where the proportion of Episcopalians tends to be a little higher than in operational units, I rarely had more than ten members of our denomination at any one time. Consequently, any mechanism such as we suggest would have a most limited appeal and usefulness if designed for Episcopalians only. As a service to Protestants generally, it would have been very useful.

Our chaplains with the forces will I out this comment, except that they deal with much larger units where the opportunity for personally reaching the average enlisted man are proportionally limited. It seems to us that, if this job is to be done at all, must be on a general Protestant basis.

We cannot agree with your editorial that there is no common meeting-ground between Protestants, and that Episcopalians stand of family life are different from those of Christian brethren. It is true that our Church offers a sacramental emphasis which is valuable for those who understand it when it comes to meeting the problems of loneliness and fear, but there is nothing in our suggestion which in any way prevents an Episcopal chaplain from using the means with Episcopalians. On the other hand, we do believe that there is a common Christian faith to which Methodists, Presbyterians, and Baptists, as well as Episcopalians, subscribe. This faith can be described in motion pictures on a somewhat more mature plane than the Moody Institute film, which would give us seagulls as an answer to the prayer of castaways.

While we do not want to start a controversy, we must in justice protest against your statements, "the level of agreement within American Protestantism, when it comes down to the practical question of God's work in the world and in human hearts, is scarcely higher than the level of deism." This is just plainly untrue, as a parish priest who has worked coöperatively with men of other denominations knows. To the extent that there are limitations to measure of possible agreement, let us be frank enough to admit that these limitations are as influential among Episcopalians as they are in interdenominational relations.

If there is anything constructive about your proposal, let us consider it on that level. In our eyes no greater disservice could be done the cause of Christianity than to hold denominational exclusiveness prevent significant coöperation among Protestants. The facts of the matter are that the Roman Catholics, being united, do a well-organized and systematic job. Protestants, being divided, are under a disadvantage. The absence of common agreement among Protestants, however, is sufficiently large for them to do a better job than they are now doing without prejudging denominational loyalties, what is believed to be essential faith.

(Rev.) CHARLES D. KEANE

Kirkwood, Mo.

Beer and Church

TO THE EDITOR: Many will resent my sure, your assertion (July 30th) that "As the Episcopal Evangelical Fellowship recently declared, the Episcopal Church is a sacramental Church, thoroughly located at comfortable in history, congenial with nature (including Sunday baseball and beer), friendly to scientific study, and well disposed with bridge enthusiasts."

The Fellowship's statement (L. C., July 25th) contains nothing that can rightly be taken to indicate any tie-up of the Episcopal Church with "Sunday baseball and beer."

As a Catholic, I rejoice that our Church is "friendly to scientific study." I want to see her priests and editors and lay people ready also to accept the results of scientific study.

The scientist Kraepelin, a beer-drinker, set out to prove scientifically the "harmfulness" of beer, was compelled by the results of his tests and study to conclude that beer is a harmful beverage. He accordingly became a total abstainer.

Hugo Hoppe, another German scientist

The Living Church

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declared that beer-drinking was largely responsible for the alcoholism and the degradation of German youth, and for the loss of idealism among them.

Our own experience of recent years shows beer to be a constant cause of drunkenness and trouble. Why try to tie the Church to it in any way, shape, or manner?

H. J. MAINWARING.

54 Weston Avenue, Wollaston, Mass.

Editor's Comment:

Our correspondent is right—it was wine that the Church's divine Founder exalted to be an element of the Blessed Sacrament of His body and blood, not beer; and we drew inferences from the Fellowship's statement which might not be agreed to by every one. However, our main point still holds: Anglicanism emphasizes the goodness and enjoyableness of God's creation. It seeks to bless nature and natural gaiety. This is a radical point of cleavage with conservative Protestantism, which views creaturely pleasures with the gravest suspicion; and perhaps something of a point of cleavage with Liberal Protestantism, which seeks to justify religion in scientific terms as the most rarified and lasting of natural pleasures.

Brush Up

TO THE EDITOR: A group of us hereby invites any clergymen who are interested in reading parts of the Old Testament in Hebrew, and thereby "brushing up" on the language and coming to a better knowledge of the Old Testament, join us in an informal reading circle.

For some weeks now the Rev. Milton B. Williams, Ph.D., Trinity Church, Marshall, Mo., the Rev. Donald B. Robinson, Holy Trinity, Lincoln, Neb., and I, have been collaborating in reading Hebrew. Recently we read Nahum. We find this procedure stimulating and helpful.

The plan is that we will all read the same book simultaneously and exchange ideas by mail. Since we all have to fit this study into our regular parochial duties, we shall not be able to read overly-large amounts. If any are interested in joining this circle by mail, please write me.

(Rev.) WILLIAM PAUL BARNDT.

2325 S. 24th,
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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE.....Managing & Literary Editor
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VICTORY PRAYERS



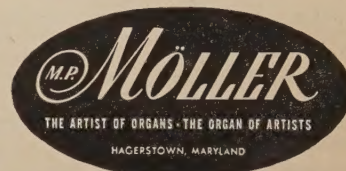
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STRICTLY BUSINESS

LAST WEEKEND my family and I went down to Arlington, Va., to visit Captain Morehouse of the Marines, his wife Ellen, and their three children. It was good to see Clifford and his family; we hadn't had an opportunity to visit with him since General Convention in Cleveland, and with the rest of the family in a year and a half.

They live in a lovely village, surrounded by historical sites. Clifford's office (the Marine Corps Gazette) is now in Washington, though formerly it was in the Navy Annex building in Arlington. He is away from the office a good deal of the time, interviewing Marines, securing articles for his magazine, and the like, and had just returned from Quantico when we arrived, where he'd spent several days out on the range. He looked very fit—tan, a little thinner but as dynamic as ever and still very proud of the L.C. and the job the staff is doing in his absence.

Ellen never seems to change. Readers who have met her will recall a charming personality—wholesome and informal. It is still the same, despite the difficulties of wartime living in this center of war activity.

The children of course had grown a great deal. Louise is almost fourteen now, really a young woman, and Lilius is eleven. It seems to me they both must have grown a foot, but as I remember they were always pretty girls. Freddy (in Wisconsin he was called Billy) is seven now. We were all sorry to have missed him, since he is away at camp in West Virginia.

This was my wife Elfrieda's first visit to Washington, and I'm afraid Brian and I didn't see much of her. She was too busy wandering around in the heat looking at government buildings. It was, she said, like re-reading a school geography.

* * *

A CERTAIN 4-year-old, whose name happens to be Brian and whose speculations are rather important to me, was recently taken to one of the natural history museums in Manhattan. His attention was attracted by something in one of the showcases, and he let out a big "whooh!"

"What is that?" he asked. "What can that be?"

"That," said his mother, "is a mummy."

"Then where is the daddy?"

Leon McCauley

Director of Advertising and Promotion



BOOKS



JEAN DRYSDALE, EDITOR

Living Literature

THE BOOK OF PSALMS, In Blank Verse from the King James Version of the Bible. New York. Stephen Daye, Inc. Pp. 208. \$1.75.

The sub-title of this book is somewhat misleading. "Blank verse" in English commonly means one thing: unrhymed lines of iambic pentameter. This book makes no attempt at such a verse form; it is the standard King James translation (omitting the "Selahs"). The arbitrary division into verses is, however, eliminated; and thought patterns are arranged in lines of irregular length, more in keeping with the poetic nature of the original. Since an attempt was made to show that the psalms are poems, it is unfortunate that the editors made no effort to break them up into the definite stanza patterns which they present as well. The purpose of this book's publication is doubtless once more to demonstrate that the Bible may be printed as "living literature."

HEWITT B. VINNEDGE.

Church Decoration

FLOWER ARRANGEMENT IN THE CHURCH. By Katharine M. McClinton. Morehouse-Gorham Company. New York. \$1.50.

To all who have the decorations of our churches in their care, this comprehensive little book is a boon. The author combines acquaintance with church architecture and a thorough knowledge of ecclesiastical decoration. She points out that flowers have been used as an expression of joy in all the religions of the world.

Moses was commanded in Leviticus, "To rejoice before the Lord with palm branches and willows of the brook." Even the catacombs were decorated with colored frescoes and so the Anglican Church has drawn upon the art of Christendom for decoration inspiration. No wonder then that the arrangement of flowers in the church falls into the category of the arts. For an example, the lighting in a Gothic church or one of Romanesque design, calls for different shades of color in interior decoration. Churches which have plain glass windows present a different problem and an abundance of light calls for a more subdued choice of colors.

Some of the chapter headings are, "Flowers Suitable for Church Arrangements," one on "Christmas and Easter Decorations," and one on "Other Church Festivals and Celebrations," including weddings. A final chapter on church gardens leaves one to wish that in this country we might follow the example of the English in planting memorial trees and shrubs with flowers for the church decoration and for the sick. One has only to recall the garden at the National Cathedral in Washington as an incentive. With the possibilities of many a rural church

is the little garden of St. Mary of the Harbor at Provincetown, Mass.; the author adds that it was the sacristan who usually had the garden and it was he who raised the flowers for the church.

AGNES L. C. PEABODY.

The Pacifist Position

SAY YES TO THE LIGHT. By Allan A. Hunter. Harper & Brothers. \$1.50.

"If we act with increasing fidelity to what we believe to be best, we can trust that best as it actually is. If we refuse, the very light that is in us may turn to darkness."

The central theme of this book is expressed in the words quoted above. In many respects it is a good book, its illustrations vital and interesting. It is readable and well composed. It will be, perhaps, as well read as any statement of the pacifist position today. The author's main theme, as stated above, is pushed to the conclusion that the only valid kind of action in the final analysis for a Christian is pacifism, coupled with resistance of the non-violent type which we identify with Mahatma Gandhi. The ultimate hope of the world lies, in the author's opinion, in the propagation of more saints, through meditative prayer and consecration of life. Mr. Hunter advocates the formation of small prayer groups, who meet regularly to share mutually their prayer experiences.

Some may quarrel with the author's implied opinion that all saints are by nature pacifists. There is also some ground for criticism in the use of material, particularly Biblical material. The outstanding instance of this is in the treatment of the cleansing of the temple. Our Lord is made to stand and protest, while the impetuous disciples are pictured as seizing whips and drive out the money changers. Our Lord is thus preserved from any use of violence but at the cost of an honest treatment of the historical records.

For those who are interested in how a pacifist "gets that way" this book will supply a better understanding and a measure of respect.

NORMAN L. FOOTE.

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ELEVENTH SUNDAY AFTER TRINITY

GENERAL

INTERCHURCH

Pope Grants Audience to Anglican Bishop of Lichfield

It is reported that the Pope granted a private audience that lasted 45 minutes to the Anglican Bishop of Lichfield, July 10. A. C. Sedgwick, New York Times correspondent in Rome, speculates that this unprecedented meeting may have been for the purpose of discussing "a possible rapprochement between the Protestant Church of England and the Roman Catholic confession."

Editor's Comment:

For the Pope to converse with an Anglican bishop is a unique occurrence which may well invite speculation. However, we doubt that much time was spent by these busy men in discussing a problem of the remote future.

EPISCOPATE

R. Mallett Accepts

The Rev. Reginald Mallett has sent official acceptance of the bishopric of Northern Indiana to the standing committee of that diocese. He was elected Bishop of Northern Indiana at a special meeting of the council July 26th. It had reconvened in St. James' Church, South Bend, at that date after having been unable to come to a decision at its meeting of June 28th.

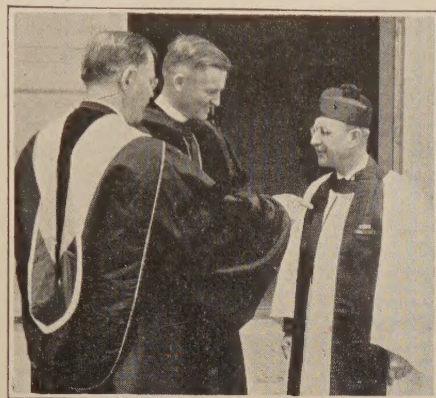
Fr. Mallett is at present rector of Grace and St. Peter's Church, Baltimore. A graduate of the University of North Carolina and the General Theological Seminary, he is married and has one child.

THE BIBLE

Large Fund for Expansion Sought by American Bible Society

To meet estimated war emergency and postwar rehabilitation requirements during the next four years, the American Bible Society has set a goal of \$2,592,460 beyond its regular budget for this period, as was disclosed at the Society's headquarters in New York City.

Of the special amount, \$1,313,750 is being allocated to Scriptures for the U. S. Armed Forces. Needs of war prisoners, including Americans, Germans, and others, are figured at \$175,000. Another \$50,000 will be used in the next two years for emergency editions published in



U. S. Navy.

BISHOP PEABODY AT SAMPSON: The Bishop of Central New York is shown with Chaplains Edel (left) and Taddal (right) during a visit to the great Naval Training Center.

Switzerland for prisoners of war and civilian supply in Hungary, France, Belgium, Poland, and other countries.

Contracts have been made in Sweden, amounting to \$110,000, for 52,500 Bibles and 135,000 Testaments in French, Bulgarian, Czech, Estonian, Lettish, Greek, Rumanian, Polish, and Serbian.

In addition, Bibles and Testaments in French, Italian, Polish, Russian, Ukrainian, Chinese, Korean, Norwegian, Danish, German, Japanese, and numerous other languages will be produced in the United States or abroad at a cost of \$575,710.

The remainder of the fund will be used for replacement of American Bible Society losses in the Philippines, Netherlands Indies, China, and Thailand, publication and grants-in-aid to other Bible Societies, special plate costs, and transportation.

MISSIONS

Two New Missionaries Appointed

The Overseas Department of the National Council announces the appointment of two new missionaries who will go to their field in the early autumn.

Miss Mary Francis Bemont of Baltimore, a member of Grace and St. Peter's Parish there, will become director of religious education at All Saints, St. Thomas, Virgin Islands, succeeding Deaconess Harriet H. English. She will leave in the late summer or early fall.

Miss Bemont is a graduate of the New York Training School for Deaconesses and has done special work in religious education for three summers at Teachers'

College, New York. She was for three years director of religious education at Grace Church, White Plains, N. Y., and held the same position at Grace and St. Peter's, Baltimore, for seven years. She has taught at the Valley Forge Conference for Young People for ten years, and was a delegate to the Amsterdam Conference in 1939.

The Rev. Norman R. Alter will work with Bishop Kennedy, a longtime personal friend, in the missionary district of Honolulu. He is 47 years old. A graduate of Colorado State Teachers' College and St. John's College at Greeley, Colo., he was ordained in 1927.

Before his ordination Fr. Alter did missionary work in Colorado. He was at St. Paul's Church, Beloit, Kan., from 1927 to 1930; Holy Apostles' Church, Ellsworth, Kans., 1930-36; and Holy Cross Church, Paris, Tex., from 1936 to the present. Bishop Kennedy has not yet announced where Fr. Alter will be located on the Islands.

Fr. Wood's Journey

In this, his third letter, the Rev. Robert E. Wood, safely arrived in Kunming, China, has been able to go into more detail concerning the "eventualities" mentioned in his first two letters. Fr. Wood has returned to China on Bishop Tsu's invitation to assume special work among students.

"This is letter No. 3: To be sure I wrote a letter from where 'spicy breezes blow' and 'every prospect pleases' but failed to post it. I do so hope that letters No. 1 and No. 2 have arrived long ere this. They told of perils and dangers from both an air attack and submarine attack. Of the latter I witnessed the complete destruction of one of the ships of our convoy, the entire crew of which perished, except a few who leaped overboard and were picked up. Still another ship was disabled, the rudder being hit by the torpedo from the submarine. It was indeed a terrific scene to witness. I thought the censor would not permit me to describe these events, as it might reveal where we were at that time, so I simply referred you to the Prayer Book Psalter, Psalm 66, verse 11. At the time of the aircraft attack we two passengers on the cargo boat were provided with steel helmets, the same as the crew, in case we had to take to the life boats with shrapnel falling like rain all around us. I am thankful to say we did not need the helmets, as our ship escaped a direct hit, although bombs fell all around us. The latter part of our sea voyage was uneventful. To be sure we zigzagged most

of the way and were always conscious of the possibility, at least, of sudden death. I have the greatest admiration for the officers and crew of our ship, who carried on so splendidly and bravely in the best British tradition.

"The next stage of my journey was by rail to Calcutta. One of my fellow passengers in the compartment in the train was a member of the Oxford University Mission to Calcutta; a wonderful priest who extended to me a cordial invitation to visit them. I availed myself of this most extraordinary privilege for the greater part of my time in Calcutta. I shall never forget it. Here I saw a piece of mission work quite unique, carried on under most strict monastic discipline and in utter simplicity of life, and in real poverty. With all their wonderful culture and intellectuality and the learned atmosphere of Oxford, there was combined a kind of real Christian humility and self-sacrifice hard to find anywhere. In many ways they adapted themselves to Indian ideas of reverence in worship. For example they wore only sandals (no socks) about the house and in chapel took off even these (I must confess I felt a bit strange and self-conscious celebrating the Holy Eucharist at the altar bare-footed).

During my stay I found the excessive heat of Calcutta very exhausting and was obliged to do a great deal of running about making all the tiresome arrangements required, in order to secure passage to China by air. I found I had brought along far too many things for the plane journey, both for myself and others, so I had to give away a large part of my own things, such as sheets, pillow-cases, towels, clothing, shoes, etc., to lighten the burden. A number of things which I had brought along for others I left with the Oxford Fathers who most kindly offered to pass them on to the Calcutta brother of the Rev. Gilbert Baker of Kunming, to be forwarded later. As it was, I paid excess baggage on the plane, up to the very limit allowed. Certain urgent things, such as medicines for the sick, had to be included. But on the whole I managed very well and our Lord's words kept coming to me, 'A man's life consisteth not in the abundance of things which he possesses.' And now for the most wonderful part of all—that most glorious journey over the soaring snow-capped Himalaya Mountains!

CHINA AT LAST

"After the terrible heat of Calcutta, the coolness was most refreshing. At the highest part, oxygen masks were provided for all who required them, but I am most thankful to say I felt no need for them, and as to the strain upon the heart, it was nothing as compared to that of running a block or two to catch a bus in New York or Washington, D. C. The trip was wonderfully smooth and quick—only six hours from Calcutta to Kunming, China. When the pilot announced to us that we were actually flying over the territory of Free China I shed some tears of joy.

"I was met by the Rev. Gilbert Baker and Arthur Allen. The Chinese Customs people were most kind and passed my

medicines and all other baggage free. Here I am settled at St. John's with the Bakers. I am astonished to find living arrangements far better than I had expected. There are really no hardships. As to the high cost of living, I have solved that problem by teaching English to a few private pupils, who pay me a correspondingly high tuition in local currency, which is ample to cover all extra expenses beyond my pension. I am most thankful to say I do not need the enormous 'living bonus' which our generous American Church offers. Father Morse, SSJE, and I are both getting on very well without it—thanks to the fact that there is so great a demand for English here.

"Everybody is most kind and cordial. Soon after my arrival they gave me a welcoming party and a host of friends came—Chinese, English and American, including the consuls of the two latter, men of the forces, fellow missionaries and many others. It's grand to have Fr. Morse here. We have our daily Eucharist and all the other blessings of a wonderful friendship. Colonel Zipf of the Air Forces, who formerly lived at St. Agnes', Washington, D. C., when I was there, has been in Kunming and I am hoping he may come again, as he is not far away.

"It is such a joy to be celebrating the Holy Eucharist once more in Chinese, although we have also many services in English for our men in the Forces and for English-speaking Chinese. Whitsunday was memorable for me. I offered the Holy Sacrifice at the Student Church, the British consul and other representatives being present. My last Whitsunday in China was two years ago. I had then been ordered out of Wuchang by the Japanese and was living temporarily in Hankow, just before the order came for our repatriation. On that day, however, I secured a pass to cross the river to St. Michael's, Wuchang. The church was closed and sealed, but at that time the parish house had not yet been taken over by the Japanese, and we had our Eucharist there. And now here I am back in China, having been absent only one Whitsunday!

"O how thankful I ought to be to the good Lord! I beg my friends, who have been praying for me all along, now to join with me in heartfelt thanksgiving to God for His great goodness to me."

(Signed) ROBERT E. WOOD.

Birthday Party

There is a saying that when one has lived among the friendly people of China, a part of one's soul remains there as long as one lives. This was borne out the other day when a group of 22 former missionaries gathered together as the guests of Dr. and Mrs. John W. Wood at their summer home in the southern Berkshires of Massachusetts. They met to honor the Rt. Rev. D. T. Huntington, former Bishop of Anking, and Dr. Wood, for many years secretary of the Board of Foreign Missions, who on this occasion celebrated their birthdays.

Bishop Tsu of Kunming with his wife and three children, Carole, Robert, and

Kim, were there. They told of their experiences in the war sections of China where the Bishop, clad in the shabby and faded blue clothes of a country cook, carried on his visitations in his diocese moving back and forth through the fighting lines of both Chinese guerrillas and Japanese, often at the risk of his life. Dr. Wood read a letter written by Dr. Robert Wood, telling of his trip by plane to Chungking and describing conditions there where living costs have risen to alarming heights. Bishop Huntington entertained the guests with sketches in dialect which produced roars of laughter.

"Ice cream and cake was eaten in the 'tinza' a rustic arbor like those beloved of every missionary in China. Besides Dr. and Mrs. Wood, Bishop Huntington and Mrs. Huntington, and the Tsus, the present included Mr. and Mrs. M. Walker, the Rev. Mr. and Mrs. E. Thurlow, the Rev. Mr. and Mrs. F. J. Cotter; the Rev. Dr. W. Harold Weigle, Mrs. Weigle, and their children, Lt. William H. Weigle, A.A.F., and Miss Elizabeth Weigle, both born in China; Dr. and Mrs. F. L. Hawks Pott; Miss Etta M. Grath, and the Rev. C. M. Tower, rector of St. James' Church, Great Barrington, Mass.

Miss Hammond Returns, Goes to Hospital

Miss Louise Strong Hammond, returning from China because of serious illness, has arrived in Chicago and is in the Passavant Memorial Hospital. Miss Hammond went to China in 1913 and spent most of the intervening years in evangelistic work in the diocese of Shanghai, until 1936, when she returned to the United States on account of illness. She went back to China in 1939, going to Chungking, where she has been helping the Rev. Stephen Tsang, Chinese priest in charge of Grace Church.

ARMED FORCES

AAF Establishes School For Chaplains' Assistants

An AAF training school for Army chaplain assistants has been established at the San Antonio, Tex., Aviation Cadet Center by the Army Air Forces, the War Department has announced.

The course was organized under the direction of Chaplain C. I. Carpenter. Forty soldiers are attending each course and completion of this training is a requisite for future assignment as a chaplain's assistant in the AAF. At the same time the AAF is conducting a two-week Chaplains' Transition Conference Course also at San Antonio and some of the classes are attended by both the chaplains and assistants. Some of the joint classes include the course in Army Air Force organization, service planning and grav registration.

Chaplain assistants also learn to prepare equipment for chapel services and for services in the field. They take a special course in military correspondence and qualify for a military driver's license.

RUSSIA

Church and State

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Measures to facilitate opening of new churches in Russia have been among principal concerns of the Soviet Council on Orthodox Affairs since its formation months ago, it was revealed in Moscow by Georgi Grigorievich Karpov, head of the five-man council, in an exclusive interview with Religious News Service.

In the interview, conducted in the old Gorky mansion, which also houses the State Commission on Religious Cults, a body that deals with all organized religious groups in the USSR, provided the first authoritative picture of the council's scope and activities since it was established as a liaison with the Russian Orthodox Church shortly after the church's reestablishment early last fall. The Council, according to Mr. Karpov, already set up in various parts of the Soviet Union an intricate organization to deal with matters involving both Church and state. In addition to handling petitions from new churches, the Council has taken part in negotiations for the reestablishment of theological training centers, and in certain cases, has helped release Orthodox priests from compulsory military service. Matters on which the Council has already consulted include church repairs and nationalization of Church property.

A point emphasized by Mr. Karpov was that "we place absolutely no barriers to church expansion." When the interviewer inquired about the setting up of Sunday schools to extend religious education in Russian parishes, the official explained that this was one of the questions which, as yet, had not come before the Council. "In any case," he commented, "we do not mix in internal Church affairs."

One interesting aspect of the interview was the light thrown on the background of the Soviet officials chosen to fill a highly significant role in relations between the government and the predominant Russian Church.

Born in Leningrad in 1897, Mr. Karpov served in the Red Army during the civil war. He had some years of university education but did not graduate. Most of his life has been devoted to organizational work for the Communist Party and the Soviet Government. He is married and has three daughters, two of whom are now married.

Serving on the Orthodox-Soviet Council, in addition to Mr. Karpov, are his assistants, Constantin Artemovich Zaitsev, who was present at the interview; Georgi Trofimovich Utkin; Ivan Ivanovich Ivanov; and an executive secretary. "Our Council was set up by the Council of People's Commissars on October 8, 1943," Mr. Karpov explained, "and since then we have gained a fair amount of experience. We have had no friction, and every complaint has been attended to. Our basic task is to maintain contact between the government and the Church. This was done first through the late

Patriarch Sergius, and is now being done through Acting Patriarch Alexei and the Orthodox Synod.

"We have established our representatives in all regions, provinces, and republics of the Soviet Union. We now have more than a hundred, and they all devote full time to this work. They, in turn, have their representatives in the local soviets, and these maintain contact with local church affairs.

THREEFOLD WORK

"Our work is threefold: first, contact between Church and state; second, preparation of laws and regulations regarding Church problems; and third, supervision to insure that all laws relating to the Church are faithfully carried out. Our job, in the main, is to make sure that the postulates of our Constitution in respect to the freedom of conscience are carried out."

"Why was such a Council required?" the official was asked.

"Church and state," he replied, "are separated in Russia, but we find questions constantly arising among Church leaders that require deliberation and decision, and, often, sanction. One outstanding question was the problem of establishing a theological school and pastors' courses, which are now beginning their work. This question was brought to us by Church leaders. We discussed it, and then submitted our decision to the Council of People's Commissars, which fully approved it. This, by the way, is the only question we have had to carry to the higher authorities."

The interviewer inquired if the new theological institute in Moscow is the only one of its kind available for students in Russia. Mr. Karpov stated that this was true, so far, but added, "This is not because we have prevented the organization of more. On the contrary, six months ago, we assented to the opening of a theological college in Saratov, but the Synod has not yet seen fit to open it. If the question were raised of opening more schools, we would see no reason to oppose it."

NEW CHURCHES

Questioned as to the procedure in opening new churches, Mr. Karpov explained, "If a group of believers—it does not matter how many—want a church, they sign a petition and refer it to the local church or government leaders. The local soviet takes it up with our representative, who examines the case and refers it, in turn, to us. Any number of people can sign a petition, but a minimum of 20 is needed to establish the legality of a congregation under law.

"Only occasionally do we turn down petitions for new churches. This is in cases where there is no church building available, and no immediate prospects of constructing one. Sometimes, too, the people in a small hamlet where there are already two or three churches want another. We feel that they cannot possibly get enough money to operate and for that reason their application is rejected."

The Council, Mr. Karpov said, in an-

swer to another question, does not deal with matters of church repairs, unless for some important reason. When parishioners find it difficult to get supplies for repairs, the council issues appropriate orders to help them buy materials at low, state-fixed prices.

There are more churches, and also more priests, in Russia than before the war, Religious News Service was told. Many priests who had long ago turned to book-keeping, teaching, or some other occupation, are now returning to church duties. In addition to the courses planned at the new theological institute, some dioceses are preparing to replenish the lower ranks of the clergy by setting up local pastors' courses.

Asked about taxes from Church property, the Council leader pointed out that all churches are nationalized, and are given to believers free of charge and for as long as the congregation exists. The only payments demanded are land rent and taxes, which are obligatory on all citizens. Some complaints have been received from priests whose incomes were incorrectly classified, but these have been amicably adjusted, Mr. Karpov said.

"One other problem exists," he added. "Like all Soviet citizens, priests are subject to mobilization. But whenever a case was brought to us where mobilization deprived believers of religious leadership, we have succeeded in getting the priest released from service, and we intend to act so in the future."

FRANCE

Army Repairs Damaged Churches In Normandy

While most churches in Normandy escaped serious damage during the Allied invasion of France, those that were war casualties are already being repaired with the aid of special Army clearance crews, according to a report received by the Office of War Information in Washington, D. C.

Altar pieces, sculptures, and inscriptions were saved "even from Valognes, where the most severe damage took place," the report said. "This salvage was the work of the noted French architect, René Levavasseur, designed of the internationally-known Gare Maritime of Cherbourg," it added. "Levavasseur was commissioned by the French government as guardian of historical structures in the region of Le Mans, which includes the Cherbourg area."

Coöperating with M. Levavasseur, civil affairs officers of the various towns arranged with Army clearance crews to search all debris, collecting sculptured building ornaments, inscriptions, and other material of cultural value, the report revealed.

The report added that at St. Gilles, American forces pursuing fleeing Panzer units found the 13th century cathedral ablaze, but soldiers pulled burning planks off the portico and put out the fire, saving most of the church.

Sacrifice or Justice?

OUR prophetic contemporary, the *Christian Century*, published in its issue of August 9th a thought-provoking editorial on The Ethical Nub of U. S. Postwar Policy. With his characteristic penetration, the editor asserts that the current controversies about the details of foreign policy are "so much fustian and shadow-boxing," until "the national will is consciously and intelligently motivated by a fundamental ethical decision."

This decision is an acceptance of the fact that "world peace is going to cost America something." "The will to sacrifice must be evoked in our national consciousness if we are to have a new world order." The cost will be reckoned, not only in diminished national freedom of action but also in a diminution of our standard of living, or at least the abandonment of imperialistic practices and tariff walls which some consider effective in maintaining it. The editor asserts that the Christian Church must preach this way of sacrifice, of "repentance" and "regeneration."

"In a word," the editorial declares, "the modern world is presenting itself to the conscience of every nation in a shape

which makes the principle of sacrifice so plainly necessary that it almost loses its ethical quality of duty and becomes utilitarian. It is no longer fantastic idealism to appeal to a nation to make sacrifices. It had better—or else!"

This paragraph is significant not only because it is true but because it expresses the truth backward. *I.e.*, the utilitarian considerations precede the ethical ones in the affairs of nations. It would not be virtuous for the United States to take its place in the family of nations unless this step were really in the welfare of the United States. For politics is, by and large, the organization of the people for their own mutual benefit. If they are not benefited, the political structure disintegrates. People are organized in other ways for other purposes. The Red Cross, the Community Fund, and many large and small organizations exist for purposes of generosity. This recent "isolationist" nation has long been known for the generosity of its citizens in the relief of foreign disasters. But the same man who will give generously for such a cause is frequently the one who complains loudest when his government appears to act counter to the nation's "selfish" interests.

We suspect that the selfish "isolationist" has a better grasp of the purposes of nations than the ardent internationalist (though his policies are based on a misapprehension of the present condition of the world). The government is not the "sacrifice" institution. It cannot continue to be an effective government unless its so-called sacrifices are made with an eye to gaining something. And the internationalist will not be a useful statesman nor an effective lobbyist until he recognizes that governments are not individuals. A government can neither love Christ nor enjoy Him in heaven.

Christianity has a direct relevance to the affairs of nations. Christian charity must be expressed in national and international politics. Sin is at the root of a great deal of political evil. All these things are true. Yet the expression of Christian charity in political matters is not the same as its expression in individual lives. The concept of sacrifice, in its deeper ethical sense, is foreign to the nature of government. As the Archbishop of Canterbury said in his penetrating statement *What Christians Stand for in the Secular World* [L. C. April 2d]: "Christian charity manifests itself in the temporal order as a supra-natural discernment of, and adherence to, justice in relation to the equilibrium of power. It is precisely fellowship or human love, with which too often Christian charity is mistakenly equated, that is *not* seriously relevant in that sphere."

If nations could deal justly with one another within the patterns of national self-determination and sovereignty, their competing interests could be resolved in some less disastrous way than war, there would be no pressing reason for limitation of sovereignty or for international organization. The national will is a bread-and-butter will, because that is the determinative purpose of governments: to provide the conditions of order and security in which human beings can obtain and eat their bread and butter. We should regret to see the legislatures levying the community fund and policemen hailing delinquent contributors into court. We should regret to see the Church preaching that this should be done on an international scale.

The Church has an insight into the oneness of mankind

The Epistle

St. Bartholomew

August 24th

THE EPISTLE for St. Bartholomew's Day adds nothing to the meager knowledge we have of this Apostle. Scripture tells us little about him, which may remind us that much devoted work for God goes unnoticed by the world and even by the Church. Many a priest works long and faithfully at his task but is unknown beyond his particular field, his talents devoted to his parish but not known to the general Church. Many a lay person gives long and patient service to his church in humble ways that even the rest of the parish may know nothing about and for which no vote of thanks is given. No cause for discouragement this, for it is the heavenly crown, not earthly praise, which is to be sought. The saint we remember today leads us to seek God's approval without desire for worldly honor which can have no lasting value. Make us to be numbered with Thy saints.

Twelfth Sunday after Trinity

August 27th

"THE letter killeth but the Spirit giveth life." Take these words as a way to carry out your prayer, "Thy Will be done." It is possible to study God's Word and find an exact standard of what you can and cannot do, and follow that like a formula. That would be obedience to the letter—and the letter killeth. It is possible to study God's Word and find indications of what God wants of you and follow those with imagination and with the inspiration of the Holy Spirit, and so go on increasing in the knowledge and love of God, always trying to do more than is required, always seeking greater ways of service. That would be obedience in the Spirit, and the Spirit giveth life. Pray for a quickening of intellect, conscience, and sympathies so that your entire life, now and hereafter, may be lived unto God.

and upon its spiritual truths. It knows that injustice is a force of death and destruction, not only because history proves it but because the God of history is just. There must be a national will for justice. There must be a recognition that justice does not, and cannot, stop at national borders. There must be international institutions capable of developing a system of international law and commanding the power to enforce it. For justice is only a dream until it is actualized in laws that stick. This, it seems to us, is the Church's true message on international affairs, and the only message that is likely to have much political effect.

The Church's Business

THE PLAINTIVE cry of Amos, "Lord, how shall Jacob stand? for he is small" seems to be the theme song of not a few Churchpeople as they face the fact that Episcopalians are comparatively few in the United States.

The fact of the matter is, as Bishop Manning points out in his letter in this week's issue, that Jacob stands very well so long as he puts his trust in the Lord and does the Lord's work with the spiritual and theological equipment which the Lord has given him.

Accordingly, we feel that Bishop Manning's letter points a practical way to effective ministry in the armed forces, like the Rev. Mr. Kean's letter, which appears under the same heading, lays upon the wavering shoulders of interdenominationalism a burden which it is incapable of carrying. The Rev. Mr. Kean and three other clergymen of the Diocese of Missouri recently proposed that interdenominational chaplains be used to assist the work of the chaplains in the armed forces. We think they should be used, and would not wish to obscure this belief. However, from the standpoint of reaching the great majority with convincing power," as the former letter put it, or "reaching men," as the current letter has it, no interdenominational technique has any great relevance. Classing Episcopalians with Mormons, Unitarians, and hard-shell Baptists as "Protestants" can only be achieved, as Mr. Kean himself points out, by disregarding theology—the content of these Churches' teachings. A great many good things can be done by interchurch coöperation. A limited group of Church bodies can join to present a limited amount of agreed religious teaching. But, basically, every priest who serves in the armed forces must derive his spiritual sustenance from that part of Christ's Church to which he is bound by his ordination vows. He can give to his men spiritual sustenance only from the religious body in which his own spiritual life is lived. He can convert unchurched souls only by calling them into the life of his own Church.

Every Army or Navy chaplain—Catholic, Protestant, or Jewish—has spiritual responsibilities to all the servicemen in his unit—Catholic, Protestant, or Jewish, or Christian Scientist, or Mohammedan, or of no religion whatever. He has the responsibility of assisting them in their problems and of not interfering with their religious convictions, if they have any. *There is no peculiar responsibility of the Episcopalian chaplain over other "Protestants," except in those places where Roman Catholics and Jews are sufficiently numerous to be cared for by their own pastors.* He invites to his "Protestant" service anyone who care to come. Those who do not come are, presumably, not only Roman Catholics but Missouri Synod Lutherans. We do not like the Romanists feel that it is not right for a disunited Church to unite in prayer.

Mr. Kean warmly disapproves of our statement that the level of agreement within American Protestantism is scarcely

higher than the level of deism, and asserts that working co-operatively with men of other Churches would dispel such an idea. Yet we have worked coöperatively with deists and atheists, and can testify that a belief in human brotherhood is the basis for many useful enterprises in which deists and atheists can share with the greatest good will. The only thing which such coöperation doesn't do is to save souls. And that happens to be the main business of the Church and the Church's priests, wherever they are, and however few Episcopalians may be.

The indifference to the Sacraments of God, the silence about the wonderful work of the Holy Spirit in the mystical body of Christ which is the very *sine qua non* of pan-Protestantism, is spiritually deadening. The Thirty-Nine Articles state that Baptism and the Supper of the Lord are "generally necessary to salvation." The priest who, for the sake of appearing to belong to a more numerous group, fails to teach the Faith enshrined in these articles and the Book of Common Prayer, is not only imperiling his own soul's health but performing a distinct disservice to his men.

The steady stream of reports about Baptism and Confirmations in the armed services and celebrations of the Holy Communion on the most advanced battlefronts is ample evidence that the Church's chaplains are dispensing the Church's gifts to mankind generously, courageously, and loyally. By all means let them be given movies that will help them in their work. But it would be tragic, and in the deepest sense impractical, to attempt to undermine their efforts with pan-denominational propaganda tending to suggest that their priestly ministrations do not really matter.

Afterthoughts

THE PUBLISHING business has accepted manfully the stringent wartime regulations on the use of paper. The magazines of large circulation have undergone heavy cuts which required them to ration their advertisers, reduce their newsstand deliveries, and delay entering new subscriptions. Since January 1st of this year, we too have had to cut our paper use. Our quota is 90% of the paper used in 1942, at which time we had about 1,000 less paid circulation than we have now. We have been using lighter-weight paper and have reduced the size of our margins. The magazine is not quite as attractive as it would be on heavier, more ample paper, but we count ourselves—and our readers—lucky to be able to make this comparatively painless saving. We have not had to reduce our coverage of the news, the work, and the thought of the Church by an inch.

However, our circulation continues to increase. Most magazines have long ago taken the step which we are now forced to announce—the discontinuance of all subscriptions at expiration unless the subscriber promptly orders a renewal.

Since it is not always possible for L.C. readers to lay their hands on the cash needed for their subscription at short notice, we shall be glad to honor your renewal order even though the remittance must be sent at a later date. We want to keep the magazine coming to everyone who wants to get it, and Mrs. Mueller does her best to see that old subscribers are not summarily cut off, even though they have failed to notify us of their intention to renew. But Mrs. Mueller is the only member of the subscription department who has been there more than a year, and our able new employees can hardly be expected to know the list in the personal way that is the result of her 20 years' service. Will you please help her by renewing promptly—if possible, with your remittance; if necessary, without?

These steps do mean a measure of inconvenience for THE LIVING CHURCH FAMILY. But war is, to put it mildly, inconvenient.



U. S. Marine Corps.

Chaplain Bush administers Holy Communion at San Diego base.

Boot Chaplain

By Lieut. Frederic F. Bush, Jr.

Chaplain, USNR



A hero to the home folks, but not to his drill instructor.

SINCE July of last year I have had the privilege of serving as Protestant chaplain to the men of the Recruit Depot—popularly known as “Boot Camp” of the great Marine Corps Base in San Diego. My office is in the midst of things, right next to that of the sergeant of the guard; and adjoining my office on the other side is that of my good friend and colleague, the Roman Catholic chaplain. Our office assistant and director of music is MT/Sgt. Frederick W. Buck from St. Andrew’s Church, Minneapolis. We are open for business 12 hours a day—from 8 to 8—and, while we have our pet peeves, we are convinced that, on the whole, our efforts to befriend the men are well worth while.

A marine recruit lives in no bed of roses, and yet, by and large, these young Americans get a big kick out of their training. Unfortunately, the chaplain who ministers to these “boots” has most of his contacts with the small minority who are having trouble of kind or another, and are therefore not too happy about everything. We have to watch ourselves to avoid a warped idea of the caliber of the men.

No two problems are exactly alike, but we have noticed how they tend to run in cycles. One week, for instance, we are swamped with men seeking a religious justification for being a part of a fighting and killing organization; the next week we get none at all. One type of problem, however, comes up constantly, regardless of cycles. It is, as you will have guessed, the domestic problem. I wish I had a dollar for every letter I have written to some unfaithful or unreasonable wife.

When Joe Boot left home, everything was nicely arranged. His wife and infant son had moved in with her parents and she had gotten a job in a local war plant to supplement her income. Joe had received a couple of very loving letters at first, but they were followed by a long silence. Then

one day she writes to say that she has had a few dates with the fellow who works on the lathe next to hers, and in fact is desperately in love with him. “I have seen a lawyer about getting a divorce and I hope you will not object to signing the waiver because we could never be happy together again.” To coin a phrase, Joe’s world tumbles down on his shoulders, and about all the chaplain can do is write a pleading letter to the recalcitrant wife. There are plenty of valid arguments to use and I’m glad to say that the effort is not always useless. Of course, there are often two sides to the story. Perhaps Joe is the one at fault. Now he is thoroughly penitent, but cannot persuade his wife to be forgiving. A tactful letter from the chaplain is occasionally responsible for a reconciliation.

HOMESICKNESS

Domestic problems must and do come to every chaplain, but there are others which are more or less peculiar to the new recruit. Most of the emotionally unfit are weeded out before they get into actual training, but we do have a few and can assist the doctors in diagnosis and treatment. Homesickness is a universal ailment among men in uniform, but perhaps more prevalent here and often aggravated by the wrong kind of letters from home. Some mothers apparently can think of nothing to write about except how much they miss their son and how hard it is to get along without him. Most men can stand up under this barrage of well-intentioned but misdirected chatter and carry on in spite of it. Others need someone to intercede. Then, of course, there are the men who have never been away from home before—not always youngsters either—and who have difficulty adjusting themselves to the military life.

Many a man has left home in a patriotic fervor, acclaimed by his family and friends

as a “hero,” only to find when he gets into boot camp, that he is just another guy with a serial number and anything but a hero in the eyes of his drill instructor. It isn’t hard for him to dream up reasons why he ought to be sent back home, and he figures the chaplain is just the person who can fix it for him. I have learned not to say that I have heard all the reasons because startling new ones are prepared for us daily. But I have heard a great many. It is always refreshing to wind up your pep talk—as I did the other day—and then have the man stand up and say, “Sarge, I’ll show them I can take it. I’m going to be a real Marine! Eight weeks from now I’ll be in again and you will see a different man!”

One cannot always tell when a man is sincere in his profession of having ailments which, he claims, make it impossible to continue his training. But I go on the assumption that a man is sincere, feeling that there is more to be gained by persuasion than by calling a man a faker in his face. Frequently the man is not consciously faking and his case requires careful handling.

RELIGIOUS CONTACTS

Our greatest joy is in the contact which are purely religious in nature. Not a week passes without a few of the men being baptized. We have no facilities for baptism by immersion for those who desire it, but one of the San Diego Baptist churches is most cordial and accommodating. I like to think about one young man who came to see me a couple of months ago. He ran away from home when he was 12, bummed his way to California and joined a carnival outfit. It was a tough outfit and he took pride in believing him-

(Continued on page 14)

NEW JERSEY

Diocesan Investment Trust Now Established

The diocese of New Jersey is establishing a Diocesan Investment Trust similar to those now operating in the dioceses of Massachusetts and New York, so as to provide a medium through which the diocesan trust funds of the diocese and its parishes may secure the advantages of a diversified list of investments under expert management.

We consider it an important advance step to establish a means by which all of these diocesan trust funds may share in a well-managed, broad, and diversified investment portfolio," stated Bishop Gardner. "Although I hope that most of the eligible parishes will join in this diocesan undertaking, there is nothing compulsory about it. Withdrawal therefrom is provided for at regular intervals and full reports will be rendered periodically to the participants."

The trust will be managed by a board of nine trustees of which the Bishop of the diocese is a member and president, ex-officio. The other members of the board are: Lisle R. Beardslee, secretary of the General Motors Corporation; Sackett M. Robinson, assistant deputy attorney general of the state of New Jersey; Col. Franklin D'Olier, president of the Prudential Insurance Company of America; Clifford B. Locke, executive vice-president of the Church Pension Fund and its trustees; E. Townsend Look, vice-president of the Fiduciary Trust Company of New York; Edmond W. Palmer of E. W. Palmer & Co., investment bankers of Philadelphia; Richard K. Paynter, jr., insurer of the New York Life Insurance Company; the Hon. Clark McK. Whitte-mer, chairman of the Board, Union County Trust Company, Elizabeth, N. J. Bishop Gardner reports that at the first meeting of the board of trustees, committees were established to study the plan in cooperation with the hope of being able to open the Diocesan Investment Trust to subscriptions before the end of the year. It is expected that the headquarters of the Diocesan Investment Trust will be maintained in the Diocesan House in Trenton.

PENNSYLVANIA

Shrine of Our Lady of Clemency

A Shrine of Our Lady has been established in St. Clement's Church, Philadelphia, and since Easter Monday prayers and other suitable devotions have been offered each evening, immediately after Vespers at 6 o'clock. The congregation that gathers to assist at these prayers has grown in number since the invasion of the Pope on D-Day. Special thanksgivings and petitions have been coming in regularly to the shrine, and many offerings of money have been received. These requests

and intercessions are offered for nine consecutive days, and on the last day a candle is lighted at the shrine for the intention of the one who has requested the novena. These requests come from all over the country, from Texas to Oregon, and increase as the shrine and the novena become better known. There are many parishes where noonday war prayers are offered, but this service before the figure of the Blessed Virgin Mary, appropriately called "Our Lady of Clemency," is unusual in affording an opportunity for special devotions at the evening hour on each day of the week.

GEORGIA

Negro Parish Plans New Home

Deeds were recently filed at Chatham County Court House, Savannah, Ga., recording the purchase by Bishop Barnwell of Georgia of the large lot at the corner of Anderson and West Broad Streets. A church, parish house, and rectory will be built here to take care of the congregations of St. Stephen's Church and St. Augustine's Mission, the vestries of which have voted to merge to form one large Negro parish, St. Matthew's. Building plans are now being drawn and a campaign is under way to augment the gift from the National Council, and also to raise enough to renovate Christ Church Community House in Augusta and to build a combined parish house and rectory at Jesup, Ga.

The National Council has designated the new Negro Church, parish house, and rectory as the project for this year's Birthday Thank Offering.

MASSACHUSETTS

Old Sailors' Haven, Charlestown, Sold

The Log of the Port of Boston made note that one of the best known and oldest landmarks on the waterfront, the old Sailors' Haven in Charlestown, has been sold at auction for \$6,600 to the purchasing agent of the Boston and Maine Railroad. That announcement will stir old memories in the hearts of seamen the world over, since for more than 35 years the name of the Sailors' Haven and of its "Skipper," Stanton H. King, has been known in every port of the globe where seamen congregated. It was thriving and picturesque work under the sponsorship of the Episcopal City Mission—a work that still goes forward in its recently acquired building, the Seamen's Club of Boston on the corner of Milk and Battery-march Streets. Times have changed, and the work with them, for whereas the old Sailors' Haven was operated at a cost of \$28,000 for 1940, the tremendously enlarged work at the Seamen's Club, which lodges 53,000 seamen in a year and entertains more, cost \$109,000 for 1943. The head of this work is the Suffragan Bishop, the Rt. Rev. R. A. Heron.

The Stranger Within Your Gates

Compare our experience with yours whenever you've had to be away from home on a Sunday and have attended a Church other than your own. Did anyone in it, aside from The Priest at the door, even speak to you, or shake your hand, or inquire about you in any friendly way? Did they? We've had so many personal experiences when they did NOT, that we've begun to feel that the lack of friendly interest in strangers is quite the norm in many Episcopal Churches today.

Now, come to think of it, our churches are not ours. They are God's Houses, and the earthly dwelling place of The Spirit and Presence of God's Only Begotten Son, Jesus Christ, Our Lord. Well, then, how do we think He wants us to behave toward strangers, who, many, many times are really veritable saints in mufti? Would He have us take all the blessings we can accumulate from the service and go our way with what we have gotten, to the utter unconcern of all others? Or do we alibi ourselves by blaming it on our innate shyness? What an overworked word when it comes to religion! None of us have been too shy to go out and carve out a living for ourselves, and to find for ourselves a husband or a wife—so don't pull the shyness business as an excuse. Thoughtlessness? We'll go along with you a ways on that cause. Selfishness? We'll say "aye" to a bit of that, too. But—here's the real reason (and you'll never agree with us)—our love for Our Lord is so far from fervent that we never think of passing it on to anyone else; and so, we just aren't His disciples then, are we?

In the meantime, however, our churches should save their faces until we all, through greater love, show a greater interest in our fellows, especially the strangers. Our parish priest should ask some good friendly men and women to, unofficially, see to it that not one stranger gets out of our church at any service without a warm word of welcome from lay-people. The priest's greeting is a priest's greeting; ours will go farther. Personally, we simply couldn't bear in that Great Day, to look at the expression on Our Lord's face if He had to say to us, "I was a stranger, and ye took me not in."

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EDUCATIONAL

CONFERENCES

The Church and College Students

What the Church will do for college students after the war was discussed by Dean Henry B. Washburn, the Rev. George L. Cadigan of Salem, Mass., and the Rev. C. F. Hall, chaplain for Tufts College, at a recent conference at the Harvard Faculty Club in Cambridge, Mass., sponsored by the New England Provincial Commission on College Work and the Church Society for College Work.

Forty-three rectors and vestrymen from Boston and nearby parishes heard Chaplain C. Leslie Glenn, USNR, the principal speaker, tell of the need for greater participation on the part of the home parishes.

The Rev. Frederic B. Kellogg, chaplain to Episcopal students at Harvard University, pointed out that there will be more students in colleges after the war than ever before in history. Included among these, he said, will be many men who have had a "taste of the realities of life and will therefore be more concerned with religion."

The conference voted unanimously that only through greater participation of both men and women in lay college work committees in every region would the interest of college youth and their future leadership be won.

Two prominent business men, Byron T. Atwood of Salem, Mass., and H. L. Dalbeck of Belmont, Mass., accepted the responsibility of forming a laymen's committee to put the ideas brought forward in the conference into effect in the Massachusetts area. Delegates to the conference agreed that "everyone interested in this important work should be a member of the C.S.C.W."

SECONDARY SCHOOLS

Japanese-American Wins Prize

At Lenox

At the recent commencement at Lenox School, Lenox, Mass., the Campbell Prize for the best record in history combined with knowledge of current events was awarded to Howard Kazuro Suzuki. Howard was one of several promising students of Japanese ancestry at government relocation centers who have been awarded scholarships by the National Council to study at preparatory schools and colleges throughout the country. He was recommended by the Rev. Joseph Kitagawa of Hunt, Idaho, to Dr. Alden Drew Kelley, who has charge of the placements for the Council.

Fifteen alumni of Lenox have been killed or reported missing in the armed services. This is 5% of the alumni body and happens to be exactly the number in the most recent graduating class.

The headmaster, the Rev. G. Gardner Monks, has been on sabbatical leave this past year and is returning to his post in September. In his absence Walter H. Clark has been acting headmaster.

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DEATHS

Best eternal grant unto them, O Lord, and let light perpetual shine upon them"

Edward J. Clary, Priest ☆

The first chaplain of the Episcopal Church to be killed in action during this war was the Rev. Edward J. Clary fell July 6 in France, where he was serving with the United States Army. Before becoming chaplain, Mr. Clary was rector of St. George's Church, Goochland, and St. Mary's Church, Lorraine, Va. These were the churches he served before entering the army, except for St. John's Church, Columbia, and Grace Church, Bremerton, Va., where he was in charge for a short period in connection with his work in Goochland.

Mr. Clary received his master's degree from the University of Richmond in 1937, where he was an honor student in Greek. He graduated from the Virginia Theological Seminary in 1940, and after being ordained to the diaconate by Bishop Tucker, was sent to Grace Church, Goochland. He was ordained to the priesthood by Bishop Goodwin in 1941. Mr. Clary was not married.

Charles James Juhan ☆

Second Lt. Charles James Juhan, 20-year-old son of Bishop Juhan of Florida, was killed in action on the Normandy front July 6th while serving with an Army division, according to an official telegram received a few days ago from Bishop and Mrs. Juhan.

A native of Greenville, S. C., Lieutenant Juhan was born January 26, 1924. He entered Sewanee Military Academy in 1933 and the University of the South, Milledgeville, in 1942.

In November, 1943, he was accepted for military service and received basic training at Camp Wheeler, near Macon, Ga. He later graduated from the Army's Officer Candidate School at Fort Benning, Ga., receiving a commission as second lieutenant. He was ordered overseas in April of this year.

Peel Tooyak

The death of the Eskimo lay reader and interpreter, Peel Tooyak, at St. Thomas' Mission, Point Hope, Arctic Alaska, on July 29th, is reported by a telegram from the Bishop's office in Nenana. The cause of death is not stated. Mr. Tooyak has been on the staff since 1929. Bishop Bentley wrote of him only a few weeks ago that his long experience, thorough training, and devotion to his work have made him a valuable member of the staff. His wife and three children survive him. When Bishop Bentley asked all the Alaska missions recently to call the attention of their young men to the ministry as a vocation, he received from Mr. Tooyak and his wife a letter offering their young son, Enoch, for the ministry. Bishop Bentley writes, "The boy is a bright lad, quick in his studies, and attractive in every way."

The mission at Point Hope, with its outstations along the shores of the Arctic Ocean, and its membership list of 528 names (all Eskimo but the missionary and his wife) is the second largest of the Alaskan missions. For 18 years it was under the care of Archdeacon Frederic W. Goodman. Since his retirement in 1943 the Rev. William J. Gordon, jr., has been priest in charge.

CHANGES

Appointments Accepted

MAYNER, Rev. JOHN H., formerly rector of St. George's Church, Mandan, N. D., is now rector of St. Barnabas' Church, Dunsmuir, Calif.

DOOLE, Rev. WILLIAM E., who for the past several years has been a war substitute at St. George's Church, Newport, R. I., is to be a master and minister at the Wooster School, Danbury, Conn., effective September 15th.

Military Service

MERRILL, Chaplain EDWARD R., was promoted to the rank of captain on June 27th and his address is now Office of the Chaplain, Headquarters, 1st Army Air Field, Yuma, Ariz.

MATTON, Lt. (jg) THEODORE, is now chaplain of the USNR, in training at the present at Williamsburg, Va.

The following army chaplains were promoted to the rank of 1st lieutenant to that of captain: RICHARD STONE BEECH, CHARLES W. HUGHES, CHARLES EDWIN KENNEDY, JOHN LOVE BROWNE, JAMES MATHERS, THOMAS STEWART MATTHEWS, GEORGE REUBEN METCALF, MAXWELL WHITTINGTON, STANLEY WILSON.

The following have been appointed chaplains of the U. S. Naval Reserve: CHARLES ROBINSON LLEN, ROBERT LLOYD HACKWELL, CURTIS W. JUNKER.

Changes of Address

TAYLOR, Rev. CHARLES E., has moved to 719 Newwood Ave., Toledo 2, Ohio.

BUCK, Rev. CHARLES J., and Mrs. Buck will move to "Vauxhall," Apt. 6FF, 780 Riverside Ave., New York 32, N. Y., September 1st.

August 20, 1944

CLASSIFIED

ANNOUNCEMENTS

Memorial

IN LOVING memory of Edwin George White, priest, who entered into Life Eternal Aug. 23, 1937.

"O blest communion, fellowship divine!
We feebly struggle, they in glory shine!
Yet all are one in thee, for all are thine,
Alleluia."

ALTAR BREAD

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LIBRARIES

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LINENS AND VESTMENTS

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THE LIVING CHURCH

Boot Chaplain

(Continued from page 10)

self to be the toughest kid his age on the West coast. In due time he decided to join the Marines and landed here. It was quite a revelation to him to find that none of the other fellows in his platoon had similar backgrounds. In fact, they didn't envy his, and furthermore they could "take it" just as well as he could. They all had homes, most of them belonged to a Church, and were proud of their contact with them. Our friend arrived at the conclusion that he had been missing something and came to inquire if it would be possible for him to become a Christian and a Church member. I had a long talk with him to assure myself that he really knew what he wanted, and a few days later, spent an evening with him giving him some elementary instruction based upon the Creed. I will admit being uncommonly thrilled when I baptized him.

We have a beautiful chapel here in which I have a celebration of the Holy Communion every Sunday morning at 0800. It is a simple service because a majority of those who attend are not Episcopalians. Until he was recently transferred, one of the drill instructors, Pfc. William Turpin from Christ Church, Macon, Ga., was my faithful server at the altar, garbed simply in his Marine green uniform. We do not have enough Prayer Books to go around, but get by nicely with a mimeographed outline of the service. Before the service starts, I make a request that, for the sake of uniformity, all kneel

for the prayers. Later on, I interrupt to explain the mechanics of receiving the elements at the altar. Music consists of three familiar hymns and a vocal solo. Just before the final hymn, I offer to write a personal note to the pastor or wife or parent of any man who wishes it to the effect that the Marine attended service and made his communion. Monday mornings are devoted to writing these letters, and I am constantly receiving grateful replies. That our service still has its unflinching appeal is attested to by the large number of non-Churchmen who tell me that it is the most impressive service they ever attended.

Roman Catholic Mass is celebrated in the chapel immediately after my service, and then I'm back on the scene again for a "general service" at 1015. At 1100 the furnishings are shifted once more for the Jewish service. On one occasion, when the Jewish chaplain was on leave, I had the interesting privilege of preaching at his service. Incidentally, the music for the Jewish service is impressively beautiful.

For many months, I held Divine Service for the Protestant men confined in the base prison—a select group. It was particularly enjoyable for me because the men themselves so obviously appreciate it. They sing the hymns more heartily than any other group I know. One doesn't have to ponder for long to understand why this is so; nevertheless, it gives one a new confidence in the basic goodness of man.

My greatest regret is that the men come and go so fast that it is seldom possible to get well acquainted with any of

the boots. Some of them stay on for specialized training or become a part of permanent personnel, but most of contacts are with men we will never again. I also regret the fact that so of the Episcopalians ever become known to me. There are only two ways for to find out about them. Either they introduce themselves or their rectors write and request that I look them up. The latter is by far the surest and most satisfactory, except for the fact that very of the rectors trouble to write. A card is sufficient. It is easy for me the rest. Rectors should remember the chaplain is not a mind-reader and that if there is much of a delay, even engraved request is of no use. Furthermore, I think rectors should bear in mind the beneficial results of an early contact with a chaplain. Away from home, it is too easy for a man to neglect his religious duties. We can help to start a man on the right foot and always welcome opportunity.

CHURCH CALENDAR

August

- 20. Eleventh Sunday after Trinity.
- 24. St. Bartholomew (Thursday).
- 27. Twelfth Sunday after Trinity.
- 31. (Thursday).

September

- 1. (Friday).
- 3. Thirteenth Sunday after Trinity.
- 10. Fourteenth Sunday after Trinity.
- 17. Fifteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
- 21. S. Matthew (Thursday).



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter! Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then, to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 Morning Prayer & Sermon;
Saints' Days: 11 H.C.

CENTRAL NEW YORK—Rt. Rev. Malcolm E. Peabody, D.D., Bishop

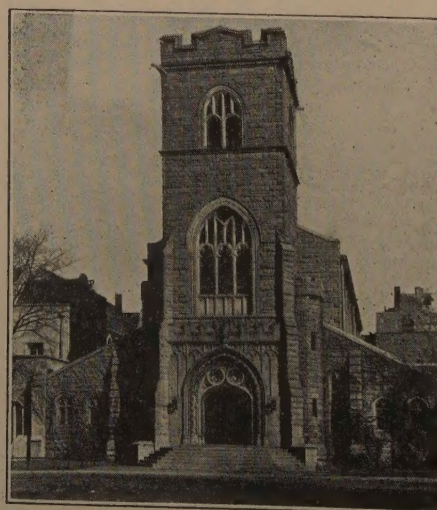
Grace Church, Church & Davis Sts., Elmira
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11 A.M.; Tues.: 7:30 A.M.; Wed.,
Fri. & Holy Days: 9:30 A.M.

Grace Church, Genesee & Elizabeth Sts. Utica
Rev. Harold E. Sawyer, Rector; Rev. Ernest B. Pugh, Curate
Sun.: 8 H.C.; 11 Morning Prayer & H.C.; 4:30
Evening Prayer; Weekdays: H.C. Tues. &
Thurs. at 10; Fri. at 7:30

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murehison Duncan, Rector; Rev. Alan Watts
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.



ST. PAUL'S CHURCH
CHICAGO, ILL.

CHICAGO—Cont.

St. Paul's Church, 4945 S. Dorchester Ave., Chicago 15

Rev. H. Neville Tinker; Rev. W. C. R. Sheridan, Rev. Pierce Butler
Sun.: 8, 9 H.C.; 11 Morning Prayer; Daily (M.P.), 7:15 (H.C.)

St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: 7:30, 8:30, 9:30 & 11 A.M.; Weekdays: 7:30, except Wed., 7 & 10

CONNECTICUT—Rt. Rev. Frederick G. F. Long, D.D., Bishop; Rt. Rev. Walter H. G. D.D., Suffragan Bishop

Christ Church Cathedral, Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wall
Rev. E. J. Cook
Sun.: 8, 10:05, 11 & 8; Weekdays: H.C. Tues. & Sat. 8; Mon., Thurs. 9; Wed. 7 & Noonday service daily 12:15-12:30

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Every Sunday all summer: 8 H.C.; 11 A.M. Morning Service

DELAWARE—Rt. Rev. Arthur R. McKinsie, D.D., Bishop

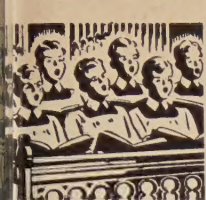
All Saints' Church, Rehoboth Beach
Rev. Nelson Waite Rightmyer, A.M.
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5
St. Peter's, Lewes, Sun.: 9:30

FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

St. Paul's Cathedral, 65 W. Division, Fond Du Lac, Wis.
Very Rev. Edward Potter Sabin, Dean
Sun.: H.C. 7:30 & 10; Wed.: 9; Daily 7, Convent, 101 East Division

(Continued on next page)

The Living Church



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

CO—Rt. Rev. Frank A. Rhea, D.D., Bishop
Michael's Cathedral, 8th & State, Boise
Rev. Calvin Barkow, D.D., Dean & Rector;
W. James Marner, Canon
8 & 11

Paul's Church, Glen Cove, L. I.
Lauriston Castleman, Rector
8 & 11 A.M.; Thurs.: 10, H.C.; Prayers
y (except Aug.): 10 A.M.

ANGELES—Rt. Rev. W. Bertrand Stevens,
D., Bishop; Rt. Rev. Robert Burton Gooden,
D., Suffragan Bishop

Paul's Cathedral, 615 S. Figueroa St., Los Angeles

Rev. F. Eric Bloy, Dean
8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9,
Murs. 10

**ary of the Angels, Hollywood's Little Church
around the Corner, 4510 Finley Ave.**

Neal Dodd, D.D.
ay Masses: 8, 9:30 and 11

**Paul's Church, 8th Ave. at C St., San Diego,
Calif.**

CC. Rankin Barnes, D.D., Rector; Rev. Wayne
cker
7:30 & 11 A.M. and 7:30 P.M.; Fri. &
ly Days 10

ISSIANA—Rt. Rev. John Long Jackson,
D.D., Bishop

George's Church, 4600 St. Charles Ave., New Orleans

Alfred S. Christy, B.D.
7:30, 9:30, 11; Fri. & Saints' Days: 10

NE—Rt. Rev. Oliver Leland Loring, Bishop

edral Church of St. Luke, Portland

Rev. P. M. Dawley, Ph.D.; Rev. C. L.
ether; Rev. G. M. Jones
8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

RYLAND—Rt. Rev. Noble C. Powell, D.D.,
Bishop

**ge and St. Peter's, Park Ave. & Monument St.,
Baltimore**

Reginald Mallet, Rector
8, 9:30 & 11; Daily Mass: 7:30 A.M.

David's, 4700 Roland Ave., Roland Park, Baltimore 10

Richard T. Loring; Rev. Roger A. Walke
8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed.,
Thurs. and all Holy Days: 7:30; Thurs. 10

**rch of St. Michael & All Angels, St. Paul &
14th Sts., Baltimore**

Don Frank Fenn, D.D.; Rev. H. G. Miller;
Rev. H. L. Linley

7:30, 9:30, 11; Weekdays: Mon., Wed., Sat.
Tues., Fri. 7; Thurs. 8

SSACHUSETTS—Rt. Rev. Henry Knox Sher-
ell, D.D., Bishop; Rt. Rev. Raymond Adams
eron, D.D., Suffragan Bishop

st Church, Cambridge

Gardiner M. Day, Rector
8 H.C.; 10 Children's Service; 11 M.P.;
E.P. Weekdays: Wed. 11; Thurs. 7:30;
Saints' Days: 7:30 & 11

CHIGAN—Rt. Rev. Frank W. Creighton,
D.D., Bishop

**rch of the Incarnation, 10331 Dexter Blvd.,
Detroit**

Clark L. Attridge
ekday Masses: Wed., 10:30; Fri., 7; Sunday
Masses: 7, 9 & 11

LWAUKEE—Rt. Rev. Benjamin F. P. Ivins,
D.D., Bishop

ce Church, Capitol Square, Madison, Wis.

John O. Patterson, Rector; Rev. E. M. Lof-
strom

7:30 H.C.; 9:30 Parish Communion & Ser-
mon; 11 Choral Service & Sermon; Daily: 5
A.M.; Holy Days: 7:30 & 10

Mark's Church, Milwaukee

Killian Stimpson, D.D., Rector; Rev. Carl F.
Vilke

H.C. & Sermon, 9:30 A.M.

NEBRASKA—Rt. Rev. Howard R. Brinker, D.D.,
Bishop

Trinity Cathedral, 18th & Capitol Ave., Omaha

Very Rev. Chilton Powell, Dean
Sun.: 8 & 11 H.C.; 9:30 M.P. & Sermon. Week-
days: H.C. Wed. 11:30; Thurs. 7:15; Inter-
cessions Wed. 12:10

NEW YORK—Rt. Rev. William T. Manning,
D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D.,
Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons;
Weekdays: 7:30 (also 9:15 Holy Days & 10
Wed.), Holy Communion; 9 Morning Prayer; 5
Evening Prayer; Open daily 7 A.M. to 6 P.M.

**Church of the Ascension, Fifth Ave. & 10th St.,
New York**

Rev. Donald B. Aldrich, D.D., rector (on leave;
Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers,
Tuesday through Friday

**Church of the Heavenly Rest, 5th Ave. at 90th St.,
New York**

Rev. Henry Darlington, D.D., Rector; Rev. Her-
bert J. Glover, Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays:
Thurs. & Saints' Days, 11 H.C.; Prayers daily
12-12:10

**Church of Holy Trinity, 316 East 88th St., New
York**

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 11 Morning Service & Sermon;
Wed.: 8 H.C.; Thurs.: 11 H.C.

**Chapel of the Intercession, 155th St. and Broad-
way, New York**

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10,
5 P.M.

**St. Bartholomew's Church, Park Ave. & 51st St.,
New York 22**

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning
Service and Sermon; Weekdays: Holy Com-
munion daily at 8 A.M.; Thurs. & Saints' Days
at 10:30 A.M. The Church is open daily for
prayer

**St. James' Church, Madison Ave. at 71st St., New
York**

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and
Sermon. Weekdays: Holy Communion Wed.,
8 A.M. and Thurs., 12 M.

NEW YORK—Cont.

**St. Mary the Virgin, 46th St. bet. 6th and 7th
Aves., New York**

Rev. Grieg Taber
Sun. Masses: 7, 9, 11 (High)

**St. Thomas' Church, 5th Ave. and 53d St., New
York**

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Holy
Communion; Thurs.: 11 Holy Communion

**Little Church Around the Corner
Transfiguration, One East 29th St., New York**

Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral
Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Saturdays), 3

St. Peter's Church, Peekskill, N. Y.

Rev. Dean R. Edwards, Rector
Sun.: 7:30 & 9:30 A.M.; Mon., Wed., & Fri.,
9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M.;
Confessions: Sat. 4-5 & 7:30-8:30 P.M.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D.,
Bishop

Trinity Church, 501 S. Cincinnati, Tulsa

Rev. E. H. Eckel, jr., Rector
Sun.: 7, 8, 9:30 (exc. Aug.), 11; Fri., 10:30

PENNSYLVANIA—Rt. Rev. Oliver J. Hart,
D.D., Bishop

**St. Mark's Church, Locust St. between 16th &
17th Sts., Philadelphia**

Rev. William H. Dunphy, Ph.D., Rector; Rev.
Felix L. Cirlot, Ph.D.

Sun.: Holy Eucharist, 8 A.M.; Matins 10:30
A.M.; Sung Eucharist, 11 A.M.; Evening Prayer,
4 P.M.

Daily: Matins 7:15 A.M.; Holy Eucharist 7:30
A.M.; Evening Prayer & Intercessions 5:30
P.M.; Confessions: Saturdays 4 to 5 P.M. and by
appointment

PITTSBURGH—Rt. Rev. Austin Pardue, jr.,
D.D., Bishop

Calvary Church, 315 Shady Ave., Pittsburgh

Rev. Dr. A. B. Kinsolving, 2d, Rector
H.C. every Sunday & Saints' Days at 8; First Sun.
of the month at 11; Morning Prayer & Sermon
11.

RHODE ISLAND—Rt. Rev. James DeWolfe
Perry, D.D., Bishop; Rt. Rev. Granville Gay-
lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.;
Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special
Prayers for the Armed Forces; Holy Days:
7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White,
D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Rev. George W. Ridgway
Sun.: Mass, 7:30 and 10:45 A.M.; Daily: 7:30
A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D.,
Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction
7:30. Mass daily: 7; Fri. 8 Holy Hour; Con-
fessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M.,
E.P.; 1st Sun. of month, H.C. also at 8 P.M.
Thurs. 7:30; 11 H.C.

WEST TEXAS—Rt. Rev. Everett H. Jones, D.D.,
Bishop

St. Mark's Church, San Antonio, Texas

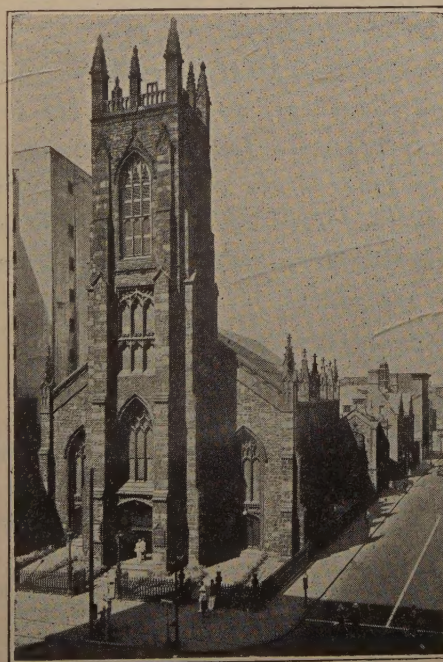
Rev. Thomas H. Wright, D.D., Rector; Rev. R.
Dunham Taylor; Rev. Henry B. Getz

Sun.: 8, 9:30, 11; Fri. & Saints' Days, 10

WESTERN NEBRASKA—Rt. Rev. Howard R.
Brinker, Bishop of Nebraska, Acting Bishop

St. Mark's Pro-Cathedral, Hastings, Nebr.

Very Rev. Nelson L. Chowenhill, Dean
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